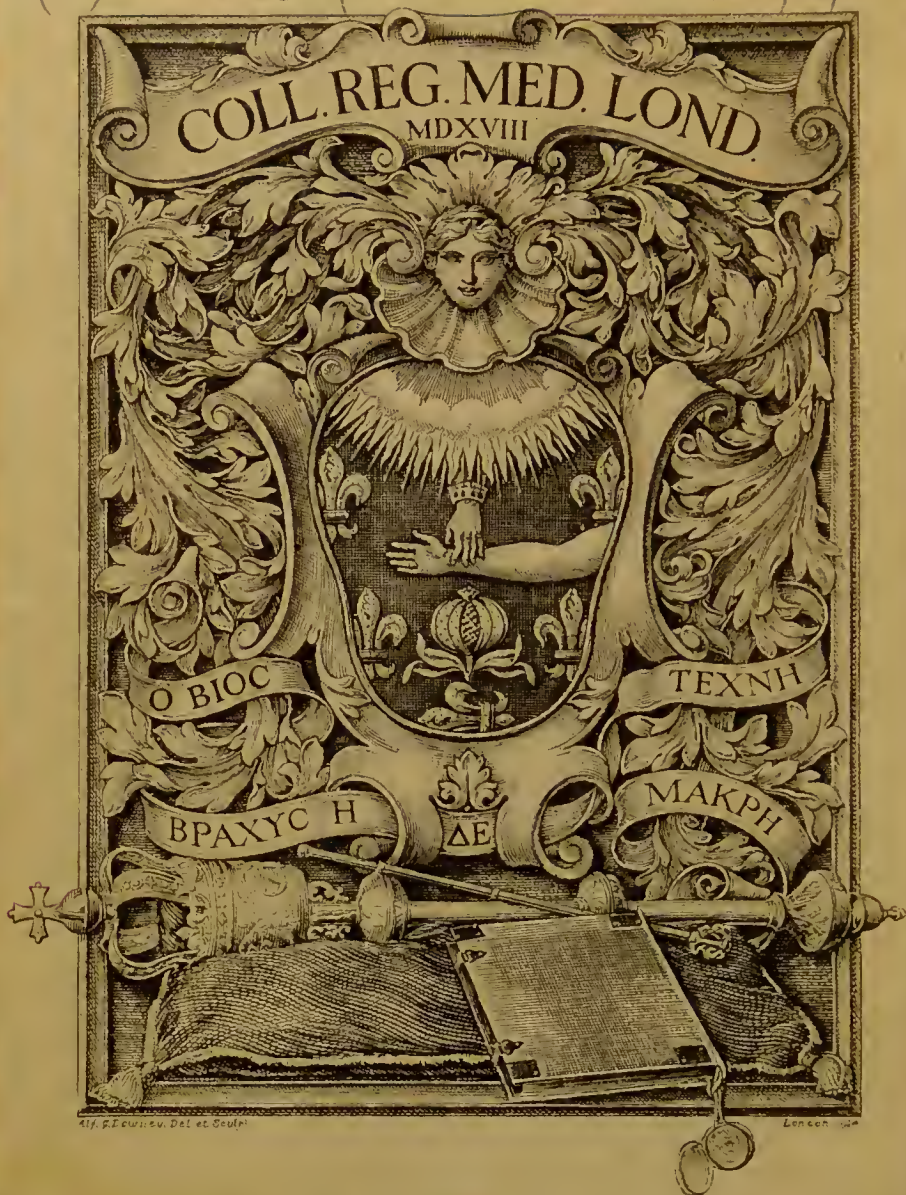




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Mrs Doctor Hunter London
from her friend and namesake
the Author

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SACRED RECORDS

ABRIDGED IN VERSE.

CONSISTING OF

Some of the Parables and Miracles,

The Life, Death, Resurrection and Ascension

OF THE

BLESSED SAVIOUR.

BY ANN HUME SHIPPEN LIVINGSTON.

PHILADELPHIA:

PRINTED AND PUBLISHED FOR THE AUTHOR,

By T. S. Manning, No. 13 South Sixth street.

.....
1817.

DISTRICT OF PENNSYLVANIA, TO WIT:

* Seal. *
* * *

Be it Remembered, that on the eleventh day of April, in the forty-first year of the independence of the United States of America, A. D. 1817, ANN HUME SHIPPEN LIVINGSTON, of the said District, hath deposited in this office the title of a Book, the right whereof she claims as Author, in the words following, to wit:

“ Sacred Records abridged in verse. Consisting of some of the Parables and Miracles, the Life, Death, Resurrection and Ascension of the Blessed Saviour. By Ann Hume Shippen Livingston.”

In conformity to the Act of the Congress of the United States entitled “ An act for the encouragement of Learning by securing the copies of Maps, Charts, and Books to the authors and proprietors of such copies during the times therein mentioned.” And also to the Act entitled, “ An act supplementary to an Act, entitled “An act for the encouragement of Learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints.”

D. CALDWELL,
Clerk of the District of Pennsylvania.

ROYAL COLLEGE
PHYSICIANS
OF
LONDON

INTRODUCTORY ADDRESS.

It has been an observation almost co-eval with verse, that it may be committed to memory with greater facility than prose, and that where written records in prose were unknown, that has been preserved. What is therefore made easy for recitation, and to suit the powers of the reciter's memory, will most readily arrest attention.

This remark induced the writer to endeavour to put into verse an imperfect sketch of the most important history in the world, and whose veracity has borne the strictest scrutiny of every age and nation that has attempted it: and as the descriptions and language are too sublime in their native dress to have an adequate idea given of them even in a prose translation, it may justly be supposed that poetry also will fall short in this attempt. But whatever will contribute to fix such unerring truth upon the youthful mind, must be considered interesting.

These verses were written during a confinement by sickness, and the author is sensible they have many imperfections, and is aware this first effort at metrical history will be subject to criticism; but hopes indulgence will be granted on the score of errors, from the motive that induced it. However this may be, it has been a source of consolation to the writer's own mind, by being the occasion of reading the Sacred Volume with more attention and delight than ever: and if they may be instrumental in promoting a regard to religion in youth, and afford them a useful amusement of recitation, the purpose for which they were intended will be fully answered: indeed, if only one person should be led by it to the study of the Holy Scriptures, the time it required will be considered to have been well employed, and the praise ascribed where alone it can be due, to the Supreme, the only Author of all Good.

May an abler pen do more justice hereafter to a similar attempt.

“To blend divine instruction with delight,
“And with kind precepts set the heart aright.”

To the Rev. E. S. Ely.

Sir,

I know not to whom I could with more propriety dedicate this little extract from the Scriptures than to you, as this divine subject has been the study of your life—and the success with which you have pleaded in the cause of truth, faithfully and eloquently, would excuse me if I were even to make your eulogium.

The friendship with which you have honoured me is the only excuse I can offer for venturing to ask your protection of this little essay, to give you this public testimony of my esteem and admiration and to assure you how much I ever shall be

Your obliged and obedient

Humble Servant,

ANN H. SHIPPEN LIVINGSTON.

PART I.

COME Inspiration, aid this humble verse
The gracious Saviour's wonders to rehearse:
Aid the attempt to celebrate and praise
The glorious Lord of all, Ancient of Days.

O Thou blest Spirit, hear Thy suppliant's pray'r,
Thy perfect Truth assist me to declare;
To tell that from the brightest realms above,
He came to save, to pardon and to love.

The great, the ancient promise now fulfill'd,
To shepherds first the tidings are reveal'd,
(By a celestial messenger of light
Descended from th' Eternal Father's sight,)

That Jesus, Lord and Heir of David's line,
The Christ is known by an appointed sign;
The King of Kings, "to human view display'd,"
In Bethlehem born, and in a manger laid.

As they in wrapt astonishment are lost,
 A bright assemblage of th' angelic host
 Appear, (thus praising Him who rules on high,)
 Whose rays emblazon all the midnight sky.

“Glory to God! who brings down peace on earth,
 “Who gives us all things, and to joy gives birth!”
 So angels sing: 'tis well approv'd in heav'n,
 Where echoes ring “Good will to men is giv'n.”

When at the temple they the Babe present,
 Thither by inspiration Simeon went:
 Pious and just was he, upright and wise;
 To whom had been reveal'd, with blest surprise

He should behold Him—who to save began—
 Whom when he saw, thus spake the holy man.
 “Now, Lord, Thou lettest me in peace depart,
 “Since I 've beheld the Sov'reign of my heart

“And Thy salvation; who 'st Thy servant spar'd
 “To see the wond'rous blessing Thou 'st prepar'd,
 “A light t' illume the Gentiles; and to dwell
 “Amidst, the glory of, Thine Israel.”

Joseph and Mary too he blest; and said,
 As they devour'd his words and marvelled,
 “This Child is set both for the fall and rise
 “Of many in Isra'l: He shall be likewise

“Rejected”—unto Mary thus he spoke,
 “(A sword shall pierce thy soul, thy heart be broke,)”
 “And all the thoughts of all the world be known,”
 While His supremacy all creatures own.

Then Anna, widow'd and devout came in,
 By whom the heav'nly Stranger next was seen. }
 She many years a prophetess had been, }
 And in the temple constantly abode,
 Serving with fastings and with prayers her God.

She too gave thanks and prais'd the Lord, Most
 High,
 And spake of Him to all with faith and joy:
 Yea, gave her testimony of Christ to them
 Who sought redemption in Jerusalem.

And then to Nazareth in Galilee,
 Forthwith return'd the holy family,
 Having, with pious zeal and sacred awe
 Complied with the requirements of the law.

PART II.

To Him who once was in a manger laid,
 The wise men now bring presents as their Head:
 "Such royal off'rings they to Him prefer
 "As orient gold, and frankincense and myrrh."

While nations from afar thus hail'd the morn,
 When the triumphant Saviour had been born,
 A brilliant star announc'd the Princely Guest,
 And shew'd where He and His blest mother rest.

The sons of earth great consternation show'd,
 And in rebellious pride denied their God:
 With jealous haste they spread destruction wide,
 But heav'n o'er Him with safety did preside.

His parents a monition soon attend
 Respecting this their holy Child and Friend,
 And to Egypt's fertile plains convey our Lord,
 Born to be ever worshipp'd and ador'd.

Bethl'em which had the honour of His birth,
 Suffer'd King Herod's fury, who sent forth
 Orders to slay without distinction all
 From two years old and under, they must fall.

That prophecy might be fulfill'd, they 're warn'd,
 That He to th' Holy Land must be return'd;
 And Naz'reth's favour'd sons again receive
 The One, by whom alone they move and live.

And the Child grew—in spirit became strong,
 Being fill'd with wisdom, tho' in years so young.
 Then to Jerusalem they with them bring
 Their glorious Son and Isra'l's promis'd King.

'Twas to an annual feast, for them prepar'd
 Who in the rites of worship duly shar'd.
 At twelve years old, He in the temple stands,
 And of the learned of the land demands

Attention by His wisdom so profound,
 That they are struck with wonder and astound.
 His Parents not aware of what He 'th done
 With terror and amazement seek their Son;

And asking Him the reason of His stay,
 'My Father's business,' said He, 'call'd me away.'
 Tho' they in worldly goods did not abound,
 With far superior blessings they were crown'd;

And in their humble labours He partook
 Who them in no vicissitude forsook.
 Divinely graceful was He, and He grew
 In favour both with God, and man also.

PART III.

To be baptiz'd was next our Lord's intent,
 Before the remnant of His days was spent
 In doing acts of mercy to mankind,
 Healing the sick, curing the lame and blind.

‘Suffer it to be so now,’ said He,
 ‘For thus all righteousness fulfill'd must be;’
 His dear fore-runner John His words obey'd
 And baptiz'd Him on whom his hopes were staid.

His heav'nly Sire approving what was done,
 Was heard to say,—‘This my beloved Son,
 ‘Pleaseth me well’—and vis'bly on His head,
 The Spirit descended, and His influence shed.

Now great and arduous duties on him press,
 And He is led into the wilderness:
 Full forty days in solemn fasting spent,
 Tempted, o'ercame:—then min'st'ring sp'rits were
 sent.

‘Man shall not live by bread alone,’ He said,
 ‘But by the word of Him who all things made.’
 Also, ‘Thou shalt not tempt the Lord thy God,’
 But ‘worship Him, and serve Him,’ e'en to blood.

Yea, '*serve Him only*, for 'tis written so;—
And as His word directs us, may we do!
Serve then His creatures, only Him to please;
Gladly foregoing fame, or wealth, or ease.

For he who fearing God, loves His commands,
He, and he only, wisdom understands:
He lives in death, reigns through eternity,
The blissful heir of immortality.

PART IV.

The baptist John, saw Jesus coming near;
 "The Lamb of God," he said, "behold is there:
 "'Tis He who taketh the world's sin away,
 "On whom I saw the Holy Spirit stay."

Standing with two disciples the next day,
 "Behold the Lamb of God!" they heard him say,
 Then followed Jesus; who said, 'What seek ye?'
 "Where dwell'st Thou, Teacher?" He said, 'Come
 and see.'

Gladly they went; and that day with Him staid:
 Andrew was one, who then to Simon said,
 "We 've found Messiah!" and his Brother so
 He brought to Christ, who gazing on him, lo!

'Thou 'rt Simon son of Jonas, nam'd shalt be
 'Cephas,' (the same as Peter a rock,) said He.
 The following day going to Galilee,
 And finding Philip, said to him, 'Come with me.'

Philip, Nathanael finding, to him said
 "We 've found Him of whom in the law we 've read,
 "Jesus of Naz'reth: to Him therefore come.
 "Can any good in Nazareth find room?"

To this then Philip answered, "Come and see."

To Him they therefore went immediately.

Jesus said, seeing Nathanael, with a smile,

'Behold an Israelite, devoid of guile.'

"Whence know'st Thou me," surpris'd Nathanael
said.

'I saw thee 'neath the fig-tree's ample shade.'

This full conviction did the answer bring,

'Then, *Thou art* Son of God, and Israel's King.'

The Lord said then, 'Because I said to thee

'That I beheld thee underneath the tree

'Thou now believest: yet to thy surprise,

'Thou greater things shalt see.' He said likewise

'Yea, verily, verily, hereafter ye

'(The heavens open'd to your view) shall see,

'Celestial angels ascend and descend,

'Upon the Son of Man—on this depend.'

PART V.

To a marriage feast He and His mother went,
 Where in festivity the day was spent:
 The wine exhausted, she to Him applied
 To grant His aid; and she was not denied.

Attentive to her words He bade them bring
 Fresh water from the best and clearest spring,
 They Him obey'd; when lo! such wine appear'd,
 As them who tasted it amaz'd and cheer'd.

He who such gracious wonders would perform,
 Will still do good and save from pending harm.
 Thus He on marriage stamp'd a heavenly seal,
 And shew'd He always would approve it well.

Convinc'd were many by the true High Priest
 When He attended at the Paschal feast:
 For in the temple He great wonders wrought,
 And drove out thence all those who sold and bought.

Whereon the Jews displeas'd address'd Him thus,
 "To justify these acts some sign give us."
 'Destroy this temple,' to them Jesus says,
 'I'll raise it up again within three days.'

“Forty and six years was it building, how
 “Then canst Thou raise it up in three days, now?”
 The temple of His body, Jesus meant,
 And therefore after to His death he went,

And from the grave had risen, well they knew,
 And did remember He had told them so.—
 Though many through His miracles believ’d,
 Christ did not trust them, nor could be deceiv’d,

Because He knew all men and needed not
 That of them any one should witness aught.
 To trust to them was therefore not His plan
 For well the Saviour knew poor fallen man.

PART VI.

Such were the miracles done by Christ the Lord,
 The palsy cur'd, the weak and sick restor'd,
 The lepers cleans'd, the lame He made to walk,
 The blind to see, the deaf and dumb to talk.

To a Ruler, Nicodemus, thus said He,
 (Who came to Him by night, a Pharisee,)
 'Thou must be born again.' "How can this be?" }
 'Art thou a Master then in Israel great,
 'And knowest not what is of so much weight?" }

He further taught him in this conference
 Of those great truths to which he had a reference,
 And that He was commission'd from above,
 The greatest gift, of the Almighty's love.

A woman who fresh water came to draw
 Where He who 'nointed was to give the law
 To all, repos'd; then to Him thus observ'd:
 "Would'st Thou, by a Samaritan be serv'd?"

He answered her, 'If thou but know'st *who* said
 'Give me to drink, thou 'd'st have been happy made
 'By asking Him, who freely would comply,
 'Water, which having drank thou 'd'st never die.'

“O give me of that sacred living stream
 “That I may never thirst,” she said to Him:
 Then found He was that blest Messiah whom
 The ancient prophets had foretold should come.

And straight returning to her people said,
 “See one who told me all I ever did’
 “And is not this the Christ of whom we ’re taught
 “That to Him all men will henceforth be brought?”

On hearing which, they came and urg’d His stay
 With them, where He remain’d th’ ensuing day:
 And many more believ’d on His own word;
 Who said to her, “It is because we’ve heard

“And know *ourselves* that this is truly He,
 “That we believe, and not because of thee.”
 And His disciples when they brought Him food,
 Found ’twas His meat indeed to have done good.

And now intelligence to Him was brought,
 Of John’s imprisonment, who long had taught,
 With self-denying diligence and zeal,
 To save by Christ, was God the Father’s will.

PART VII.

A nobleman at Cana who had heard
 Of Christ, besought He would His help afford;
 His son was dying, one to him most dear:
 The Saviour granted soon his earnest pray'r;

And the same hour He spake the gracious word,
 The fever cur'd, to health he was restor'd:—
 And the fond Father who his suit receiv'd,
 With his entire family believ'd.

This second miracle at Cana He
 Perform'd on His return to Galilee,
 Where in the Holy Spirit's pow'r He came,
 And through the neighbouring country spread his
 fame.

He, in their synagogues, taught with applause,
 And then to Naz'reth went to read the laws,
 As was His custom on the Sabbath day:
 Isaiah's prophecy before Him lay;—

Wherein He read, The Spirit of the Lord,
 'Is on me to perform His holy word:
 'To publish His glad tidings to the poor;
 'To set before the bound an open door;

'All those who broken-hearted are to heal;
 'Unto the blind, the glorious light reveal;
 'To liberate the bruised, by His word;
 'And "publish loud the jubilee of the Lord."—'

He, having closed and return'd the book,
 All in the Synagogue upon Him look.
 Then 'twas He gracefully began to say,
 'This scripture is accomplished this day.'

And all to Him bore witness, and express'd
 Amazement at the words to them address'd.
 Yet, "Is 't not Joseph's son?" they wond'ring said,
 On which to them He wisely answered:

'This proverb, doubtless, you 'll apply to me;
 'Physician, heal thyself; and all that we
 'Heard of Thee elsewhere, do in Galilee.
 'But, 'tis a truth, and let it be believ'd,
 'No prophet's in his country well receiv'd.

}
 }

'Also, in Israel many widows were,
 'Then, in Isaiah's days, in Canaan, where
 'Three years and six months, heaven was shut up,
 'And they were left to famine's empty cup.'

'And yet to none of them, Elias went,
 'But to a Gentile widow he was sent:
 '(Yet heaven was not to Israel severe:)
 'In Israel too, there many lepers were

'In great Elisha's days: yet cleans'd were none:

'Naaman, the Syrian, was the only one.'

On hearing this they all were fill'd with wrath,
And rising up they instant sought His death.

But passing through their midst, (astonishment!)

He left them straight, and to Capernaum went.

Thus He again accomplish'd prophecy,

And there He taught with all authority.

PART VIII.

Tired at length of preaching to a crowd,
 Whom long He had admonished aloud,
 He with His followers to the sea-side went,
 Where in divine discourse, some time was spent.

The consourse that there follow'd Him was such,
 The sick so throng'd Him for a healing touch,
 That as the people press'd upon Him much,
 The better to accommodate and preach
 To them, a ship He entered, thence to teach.

At His command then Peter laid the net:
 When lo! such shoals of fish did them beset,
 That they could scarcely drag the net to shore,
 Although they 'd vainly toil'd all night before.

‘From this example fresh instruction take,’
 To His apostle thus our dear Lord spake,
 ‘*Henceforth* with noble emulation strive
 ‘To *catch* the souls of *men* that they may live.’

Thus did the Saviour go from place to place,
 Freely imparting His abundant grace;
 From His unwasting fullness to supply
 The wants of all with blessings from on high.

PART IX.

Now to the Synagogue the Lord repair'd,
 Where one most wretched of His goodness shar'd,
 Who of a devil He did dispossess:
 He whose sole errand here, was still to bless.

All then amaz'd say, "What pow'r is this!
 "E'en sp'rits unclean obey a word of His!"—
 When Peter came to Him with sad request,
 Whose mother was with fever sore opprest,

He knew to whom he did petition make,
 And that same hour fever did her forsake:
 Immediately, she rose and minister'd
 To them, and His divine instructions heard.

Now when the sun was setting, Him they brought
 All their diseases'd, and cures for them He wrought.
 Isaiah's words were well accomplish'd there,
 And our infirmities He truly bare.

The city was assembled at the door,
 And pain and wretchedness away He bore.
 The demons He expelled with a word:
 They fled proclaiming, 'Thou art Christ the Lord.'

But He rebuk'd them; and would not that they
 Acknowledging His Godhead thus should say.—
 'The night advanc'd, the day now coming on,
 Unto a desert place they found Him gone,

To which He had retir'd, alone to pray:
 Where many seeking Him, soon found the way,
 And pray'd that He would not from them depart;
 For well might His great goodness gain their heart.

‘But’ He replied, ‘The glad news of the reign
 ‘Of God, I must also elsewhere explain,
 ‘In other cities: therefore am I sent,’
 Accordingly through Galilee He went,

To heal; in all their synagogues to preach;
 To cure all ills; the ignorant to teach:—
 There spake that blessed Sermon on the Mount,
 Which ages hence will e'er with joy recount.

PART X.

He taught, the poor in spirit shall be blest;
 'The mourners comforted; though now distress:
 'The heav'nly kingdom is to those most sure,
 And blest are these who to the end endure.

Happy are they who are with meekness deck'd;
 'The earth is theirs, when others all are wreck'd;
 And happy they who craving hunger know
 And ardent thirst for righteousness below;

For they shall bounteously be satisfied,
 And all their wants shall fully be supplied.
 Happy the merciful; for they shall find
 A Father merciful, and ever kind.

How happy are the pure and chaste in heart!
 'They 'll see their God, and ne'er from Him depart.
 The peace-makers He will forever bless,
 His children they,—how great their happiness.

But still more blest the persecuted are:
 'If 'tis for righteousness, let them not fear:—
 For thus to them doth holy Jesus say,
 'Heaven's kingdom certainly is yours alway.

‘ And happy ye who falsely men revile,
 ‘ No stain shall rest on you, no spot defile.’
 Also to them He saith, ‘ Rejoice, indeed
 ‘ Your heav’nly bliss shall all your hopes exceed.

‘ For if the holy prophets suffer’d so
 ‘ What better treatment should they give to you?
 ‘ And further, verily to you I say,
 ‘ Until the heav’n and earth have pass’d away,

‘ Not one iota of the law shall fail,
 ‘ Nor tittle be annull’d; but all avail,
 ‘ And be accomplish’d. Whosoever of course,
 ‘ Of one, the least command, abates the force,

‘ And teaches men so, shall be esteem’d the least
 ‘ In heaven’s kingdom, and be so confest;
 ‘ But whosoc’er shall do and teach them all,
 ‘ Shall in that kingdom not be accounted small.

‘ And all who hearing me shall my words keep,
 ‘ Are like a prudent man, who digged deep;
 ‘ And laid a strong foundation on the rock.
 ‘ His house, nor flood nor tempest e’er could
 shock,
 ‘ The whirlwinds furious blast, its strength would
 mock.’

‘But he who, hearing, doth not keep the same,
‘Is like one building on the sand. Floods came,
‘And torrents beat against that house. It fell.
‘How great was its destruction, none can tell.—’

When He had finish’d, how astonish’d were
The crowds who flock’d there His discourse to hear!
Because He taught them with authority,
And with an allcommanding energy.—

PART XI.

On His return He meets a leper vile—

“Lord, if Thou wilt, I shall no more defile

“My spotted garments with my leprosy.—”

He touch'd and blessed him, ‘I will,’ said He,

‘And thou of leprosy shalt cleansed be.’—

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With palsy struck, one of a troubled mind,

“Lord if Thou canst,” thought he, “to me be kind;

“My sins are great”—Christ saw his doubts and
fears,

And with divine forgiveness, dried his tears.

Great faith in Him his friends profest before;

The thronging multitudes surround the door,

So through the roof they lower him to the room;

‘Take up thy bed and walk’—he thus went home.—

Soon after this in travelling along,

Saw goodly treasures and a busy throng

Unlading ships arriv'd from East and West,

For richest traders they select the best.

Among them, Matthew, busier, wealthier still,
Who heard His summons, and obey'd His will:
Left his high post of profit and of thrall
To follow his blest Master at His call;

Forsaking all his earthly toil and care,
Became a poor disciple, without fear
Of the world's scorn, or any other thing,
But gloried in the cause of Israel's King.

PART XII.

Bethesda's pool was where great numbers went,
By maladies of various species sent,
To wait the angel-troubled waters' power,
Which had th' effect to cure in that same hour.

One, whose years of misery were thirty-eight,
And who 'd lain there in hopeless case to wait
'The moving of the waters, our dear Lord
Accosted, and gave forth His mighty word.

For He took pity on his great distress,
Bade take his bed, and through the crowd to press:
His malady then vanished away,
And he at the pool-side no more did stay.

How must we marvel at the stubborn Jews
Who after these great miracles refuse
To own their Lord, but cavil at Him still,
And will not be obedient to His will.

But know that for this same rebellion they
Must be dispers'd and punish'd many a way,
In diff'rent places; till in ages hence,
Recall'd they 'll be from various banishments,

When an example they will still remain
Of His great love, who all things doth sustain.—
'This wonder was perform'd on that blest day,
Which holy we are taught to keep alway.

By Him who doth all well: and thus the news
Was spread, to the great cavil of the Jews,
Who notwithstanding would the Saviour slay
Because His Father God, they heard Him say.

PART XIII.

Christ to the Synagogue one Sabbath came
 Where one who of a wither'd hand was lame
 Was by His wond'rous pow'r of healing blest:
 He chose that time—it therefore was the best.

Now to a mountain He retir'd to pray,
 Where He remain'd until the break of day:
 Then from His numerous disciples there
 He chose the twelve, His great truths to declare.

With these descending into a wide plain,
 Also great multitudes were in His train,
 (Who came to hear His wisdom and be heal'd,)
 After divinest precepts He 'd reveal'd;

(And from Him came a pow'rful virtue so
 As distanc'd from them every plague and wo,)
 ' Why call me "Master, Master," said our Lord,
 ' When ye are not obedient to my word?"

' But all who come to me and my words keep,
 ' Are like a man who, building, digged deep;

‘ And laid a strong foundation on the rock.
 ‘ This house nor flood nor tempest e’er could
 shock:
 ‘ The torrents furious rage, its strength would
 mock.

‘ But he who hearing doth not keep the same
 ‘ Is like one building on the earth. Floods came,
 ‘ And torrents beat against that house: It fell,
 ‘ How great was its destruction none can tell.’

PART XIV.

Having thus spoken to Capernaum went,
 Where to a new distress His aid He lent,
 The servant of a great centurion there,
 Who to his lord deservedly was dear,

Was sick to death: and he to bear the news
 To Jesus sent the Elders of the Jews,
 With a request He would his servant cure:
 And they besought Him, saying, "We are sure

"That he deserves this favour, for he loves
 "Our nation, and our worship he approves.
 "He built the Synagogue for us also:"—
 And with them did the gracious Saviour go.

But while they 're yet a great way off he sent,
 His friends to Him, who humbly now present
 The ruler's message. "I'm not worthy Sir
 "That Thou should 'st come beneath my roof—
 neither

"Did I myself deserve to go to Thee—
 "Say but the word, and he shall healed be."
 Thus they address'd Him most respectfully.
 Now as they 're entering Capernaum,
 Himself the great centurion comes to them

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And prays Him, saying, “ Sir, at home he lies,
 “ Struck with a palsy and in agonies.”

‘ I come to heal him’, blessed Jesus saith:
 But he replieth in assured faith,

“ I am not worthy that beneath my roof
 “ Thou, Lord, should’st enter—and Thy word ’s
 enough;

“ For even I, myself under command,
 “ Do, to my soldiers, who attending stand

“ Say to one, go—immediately he goeth:
 “ And to my servant, Do this—and he doth.”
 On hearing this, the Saviour turning round
 To those who follow’d, said He had not found

In Israel, such an instance of great faith.
 And to instruct them further, thus He saith,
 ‘ Mary will come both from the West and East,
 ‘ Who will with Abra’m, Isaac, Jacob feast,

‘ While children of the kingdom shall be cast
 ‘ Into the outer darkness, chained fast,
 ‘ Where they will weep and gnash their teeth aghast,
 ‘ There to remain while shall their being last.’—

To the centurion then, ‘ Thou hast receiv’d
 ‘ Thy prayer and be it done as thou ’st believ’d.’
 That very instant was the man restor’d,
 And he, returning, thank’d the gracious Lord.

PART XV.

The following day He entered into Nain,
 The multitudes as usual in His train.
 As they draw near the city gate they see
 Approach a funeral solemnity.

The one they bear is the beloved Son
 Of his fond mother:—and her only one:—
 A des'late widow is the mother too:—
 And with her a long line of mourners go.—

Bereav'd of all in this world held most dear,
 The duteous child who used her hours to cheer;
 O who can paint her ecstasy of joy,
 When she receiv'd again her darling boy.

The mourners who were following to the tomb,
 Were on a sudden rous'd from deepest gloom
 By seeing Him, whose voice had sov'reign skill
 To make all things obedient to His will.

The Lord beheld the scene: 'Weep not,' He said,
 Compassionating, and approach'd the dead:—
 The bearers stopt:—'Young man, I say, arise:' }
 The youth sat up, before their wond'ring eyes: }
 And soon he spake, to their increas'd surprise. }

Then to his mother Christ deliver'd him,
And great fear fell on all that solemn time:
While, "God has visited His people," cried
The multitudes, and Him they glorified.

PART XVI.

- And Jesus said, 'Chorazin, wo to thee,
 And thou, Bethsaida, misery shalt see;
 For if the mighty works perform'd in you,
 Had been in Tyre and Sidon, long ago,
 They would for all their wickedness have mourn'd
 And to their God with weeping have return'd.
 And thou, Capernaum, exalted so—
 Must be abas'd in wretchedness and wo.'
- Father, I thank Thee, Lord of earth and heav'n,
 That not unto the great and wise Thou 'st giv'n,
 But unto babes, to see Thy kingdom's light;—
 For so it seem'd good, Father, in thy sight.'
- To you, O men, I say, come unto me,
 All ye that labour, laden heavily
 And unto you my peace and rest I'll give.
 Also that you may learn with me to live,
 Learn of me who am meek, of lowly heart,
 And rest I will unto your souls impart.
 For light and easy you will find my yoke,
 My burden too, all weariness will mock.'

PART XVII.

Our Lord 's invited by a Pharisee
 To dine, and He agreeth cheerfully.
 For He most kind and gracious ever was
 And well He wish'd to all, and always does.

As now they are assembled at the feast,
 There comes to them an unexpected guest.
 The harlot Mary 'tis, who long hath been
 Accustom'd to the wily snares of sin.

She 'th heard of Jesus and His grace to save
 From sin's fell pow'r, and also from the grave.
 She therefore now falls prostrate at His feet,
 Wash'd them with tears, and doth with kisses greet.

Then with disshevell'd tresses doth she dry
 Those feet which she hath kiss'd with ecstasy;
 And with myrrh ointment she doth them perfume,
 Whose odoriferous fragrance fill'd the room.—

The Pharisee doth inly murmur now
 That He receives so vile a sinner so.
 But to his inmost thought, thus Jesus answers:
 'A certain creditor had once two debtors.

• Both owed him more than they'd wherewith to pay,
 • Both therefore, only at his mercy lay.
 • Fifty denaries was the debt of one,
 • The other ow'd five hundred—they paid none.—

• He pardon'd both.—Which had the greatest cause,
 • To love him who dispens'd thus with the laws?
 He saith, “The one who owed him most—tis clear.”
 • Then that 's the case of her who standeth here.

• When I came in, thou didst not *wash* my feet;
 • No precious ointment gave; no kisses sweet;
 • Thy love to me, compar'd with *hers*, how small;
 • Because her greater sins I have forgiv'n all.

• Thy sins are pardon'd; He to her doth say:
 • “Who 's this forgiveth sins,” then question they.
 On which, ‘Thy *faith* hath sav'd thee.’ Jesus saith,
 And, ‘Go in peace.’—May we be sav'd by faith!

Through villages and cities now He went,
 Publishing and proclaiming the advent
 Of heaven's kingdom, and accompanied
 By the apostles twelve: also indeed

By certain women who had been reliev'd
 Of demons and diseases, who believ'd.
 Among them Mary Magdalene, in whom
 Sev'n sp'rits unclean had heretofore found room:

But now cast out, her (with the good Susanna,
The wife of Herod's steward, call'd Joanna;)
And many others, He allow'd t' impart
To Him their substance, who had gain'd their heart.

PART XVIII.

They brought to Him a man both blind and dumb,
 Possess'd with an ill spirit from the womb.
 When all the tumult within him was quell'd,
 And him in perfect state they now beheld,

The crowds exclaim, "The like was never seen,
 "Such power ne'er before was giv'n to men!"
 "Is this the Christ?" "Nay," say the Pharisees,
 By Beelzebub, He expels ill spirits with ease.

To this had Jèsus once before replied,
 'If Satan against Satan should divide,
 ' (The inference none ever can avoid)
 ' Thenceforward would his kingdom be destroy'd.

While with the Pharisees He 's heard to differ,
 One says to Him, "Without behold thy mother
 "And brethren, all who with Thee wish to speak."
 He list'ned and aloud did answer make.

' 'Tis he that does His will from whom I 'm come,
 ' That altogether standeth in the room
 ' Of mother, brother, sister, kinsmen all,—
 ' And such I brethren always choose to call.'

PART XIX.

Again He said, to what shall I compare
 ‘ The heav’nly kingdom which to you is near.
 ‘ Tis like a mustard-seed, the smallest grain
 ‘ Thrown in the garden of a certain man;

‘ Which grew to a great tree: the birds of th’ air
 ‘ Lodg’d in its branches and were shelter’d there.
 ‘ And like a little leaven, that was plac’d
 ‘ Within four pecks of meal, till all was rais’d.’

“ Lord, wheresoe’er Thou go’st I ’ll follow Thee,”
 Said one to Him, “ and with Thee always be:”
 Said He, ‘ Though birds of th’ air know their own
 bed,
 ‘ The Son of Man ’s not where to lay His head.’

Thus He, whose wealth immense was without mea-
 sure,
 Chose, for our sakes, to have no worldly treasure:
 That He to us might endless riches give,
 He chose, on earth, in poverty to live.

The raging sea He calm’d; said, ‘ Peace, be still!’
 Th’ obedient waves, were tranquil at His will:—
 Walking on them, to His disciples said,
 ‘ Fear not, ’tis I,’ and they were satisfied.

Gadara is the place at which they all now land.
 See there two wretched raving maniacs stand,
 Mangled by a legion, who had oft before
 Cut them with stones, and then with fury tore.

Our Saviour from a distance view'd the scene,
 And straightway ordered the foul spirits in
 To a herd of swine, who dash'd into the deep
 Where they in an eternal silence sleep.

Calm and compos'd, the suff'ers now believ'd
 On Him who this great miracle achiev'd.
 The stupid Gadarenes affrighted more,
 Then urg'd Him to retire and leave their shore.

But much for this they after must repent,
 When taught He was by heav'n's high mandate sent.
 How gladly would the men that were restor'd
 Have follow'd through the world our blessed Lord!

But stay, said He, and be a monument
 Of power and mercy in this great event,
 Endeavouring gratefully henceforth to be
 Of signal service to society.—

PART XX.

Matthew to honour now his heav'nly Friend,
 'To many, invitations chose to send,
 'To a great entertainment, with his Lord,
 'To be instructed by His holy word.

Among them Publicans and Pharisees
 Who fiercely cavill'd at our Lord's decrees,
 And wonder'd much He took the sinners part
 And that He would not thrust them from His heart.

'The well need no physician, but the sick;
 'Therefore the righteous are not those I seek:
 'To call lost sinners is my mission here.'
 This answer struck them with surprise and fear.

While on His words the Publicans now dwelt,
 They found their frozen hearts with transport melt.
 'Thus at this feast was much instruction giv'n,
 By Him who fills all space, rules earth and heav'n.

With other miracles at Jerusalem
 He cured the women who touching but the hem
 Of His dear garment, health and virtue went
 Thenceforth from Him to her astonishment.

A little maid, Jairus's only child,
 For whose sad loss the ruler, almost wild,
 Had application made to Him to cure,
 They haste to say is now, alas! no more.

But who can tell what rapture fill'd the breast
 Of the fond father when he 's thus address:
 "Thy daughter is not dead, but sleeps; be calm:"
 "Her spirit came again," her blood ran warm,

The voice divine she instantly obey'd,
 And to her wondering friends was straight convey'd.
 Well might His enemies be seiz'd with dread,
 Who found He 'd even pow'r to raise the dead.

PART XXI.

Rumours of this unprecedented kind
 Now reach'd the ears of two that were stone blind.
 "We 'll go to Him," say they, He touch'd their eyes,
 And the full day burst on them with surprise.

' Your *faith* has met with this divine return,
 ' But of it let no living creature learn.'
 Instead of this they spread it far and near,
 To all they met who 'd any ears to hear.

Although such wond'rous mercy He had shown
 The unbelieving Pharisees disown
 The power of God, and treat with ruthless scorn
 Him, "who had condescended to be born."

With jealous ire they vainly strive to hide
 His glorious works; and daringly deride:
 But He, well knowing their malicious aim,
 Baffled their hate, and cover'd them with shame.

Having much done t' alleviate human woes,
 Christ, with the twelve, now to the desert goes;
 Where still the multitudes on Him attend,
 And to His wisdom their attention lend.

The news they heard made them prolong their stay
Till shades of ev'ning finished the day.

Wearied and faint now with so long a fast,
Five loaves, two fishes, for the whole repast,

Our Lord attentive to their wants and cries,
Creates for them such plentiful supplies,
That in their wond'ring sight did more remain,
Than had at first been brought them to sustain;

Ordering them carefully to save from waste
All that remain'd o' this plenteous repast,
Whereon although five thousand men had fed,
Twelve baskets were of fragments gathered.

Thus shewing to their temp'ral wants was giv'n,
By Him who had been fitting them for heav'n.
And now a King they would have Him be—
But He refus'd—no earthly crown would He,

PART XXII.

When journeying upon the coast of Tyre
 To be awhile conceal'd was His desire,
But He could not be hid: as well the sun
 Might hide his radiance in the blaze of noon.

For soon to him a Gentile woman came,
 Relying much on His adored name:
 But He to prove her persevering faith,
 In answer to her strong petitions saith,

‘It is not meet to cast the children’s bread
 ‘To dogs who might on refuse vile be fed.’
 “Truth, Lord,” said she, “but yet the crumbs that
fall
 “From tables *dogs* may eat, if *that* be all.”

Our Saviour pleas’d with her humility
 Said ‘Great ’s thy faith and be it unto thee,
 ‘O woman, even as thou wilt.’ That hour
 Her daughter found release from Satan’s pow’r.

Arriving at the sea of Galilee,
 They brought to Him one deaf, beseechingly,
 Whom when He had restor’d, they thus agree
 ‘*He hath done all things well*: and marv’lously,
 “He makes the deaf to hear and blind to see. }
 “He makes the deaf to hear and blind to see.

He now to instruct His followers and Peter
 Spake with them of the death He was to suffer :
 But they not fully crediting His word
 Spoke doubtingly, which Jesus overheard.

To Peter who objected to it, observ'd,
 He play'd the tempter: and he well was serv'd:
 This grave rebuke should come from every priest,
 To those who cavil at the cross of Christ.

‘Till a seed die,’ said He, ‘it is but one:
 But if it die, it bideth not alone:——
 So he that hates his life in this vain world
 Shall be preserv'd when all 's to ruin hurl'd.’

PART XXII.

A mount He ascends with Peter, James and John,
 Where with such dazzling radiance He shone,
 That overpower'd with the heavn'ly blaze
 They speedily avert their wond'ring gaze.

This transfiguration is an emblem great
 Of all that glory which doth Him await:
 His garments with a snowy whiteness shine,
 And His sweet lovely face is all divine.

But who can paint their wonder and surprise
 When Moses and Elijah met their eyes,
 Conversing of His sufferings, with their Lord,
 Whom, in their robes of glory, they ador'd.

Whilst Peter humbly a request preferr'd,
 Most audibly from heav'n a voice was heard,
 'This is my Son belov'd, in whom I 'm pleas'd:
 'Hear Him.' The three, awe struck, no longer gaz'd,

But falling with their faces to the ground,
 Impress'd with rev'rence at the solemn sound,
 Compassionating them, their Lord drew near,
 And gently touching them, bade not to fear.

Although He 'd not the ready change at hand,
He paid the Roman tribute on demand,
Directing Peter to a fish's mouth,
Where soon he found what satisfied for both.

Then were the seventy, sent two and two,
To teach and preach and miracles to do:
And how to pray, He taught His followers well,
In whom the Spirit of God doth ever dwell.

PART XXIV.

Thus said the Lord to His disciples dear;
 ‘Happy the ears that hear the things ye hear.
 ‘To me are all things by my Father giv’n:
 ‘And no one knows the Son, but God in heav’n;

‘Nor who the Father is, but this the Son,
 ‘And he to whom the Son will make Him known.—
 “What must I do to obtain eternal life?”
 Question’d a lawyer, with a view to strife.

Said Jesus, ‘In the law what art thou taught?’
 “To love the Lord my God with every thought,
 “With all my soul, with all my strength and mind,
 “And to my neighbour as myself be kind.”

‘Thou ’st answer’d well,’ He said. ‘This do and
 live.’
 But he, to justify himself to strive
 Said, “Who ’s my neighbor?” Christ did answer
 give.
 ‘A certain trav’ller from Jerusalem,
 ‘Fell among robbers; was despoil’d by them,

‘ Wounded, and left exceedingly distress.
 ‘ There chanc’d to go that way a certain priest,
 ‘ Who saw him, and pass’d on the other side. }
 ‘ Likewise a Levite saw at a distance wide,
 ‘ And left the piteous scene with careless stride. }

‘ But a Samaritan, who travell’d there,
 ‘ Saw, and commiserating him, drew near;—
 ‘ Bound up his wounds, pouring on wine and oil:
 ‘ Then placing him on his own mule with toil,

‘ Brought to an inn the object of his care,
 ‘ And ere he went commended his welfare
 ‘ To the landlord; to whom he promis’d then, }
 ‘ Giving him two denaries for his pain, }
 ‘ Whate’er thou spendest more, I ’ll pay again.

‘ Which of these passengers, now thinkest thou,
 ‘ Was neighbour to the man of want and wo?’
 ‘ The one who show’d him kindness: none beside.”
 ‘ Go thou, and do the same,’ the Lord replied.

PART XXV.

When one among the crowd to Christ applied
 To order that His Brother should divide
 With him th' inheritance; thus He replied.
 'Who made me over you thus to preside?'

But kindly to instruct him and the rest
 Who might of covetousness be possest,
 'Take heed, and guard against the love of gold,
 'For life cannot be bought for wealth untold.

'There was a certain rich and prosp'rous man
 'Whose fields were loaded with the golden grain.
 'He said, "I have not room to store my crops,
 "I must new-build my barns with new-made props.

"When larger they will all the produce hold,
 "Which, when well-manag'd, will all turn to gold.
 "Then to my wealthy soul thus will I say;
 "Thou hast good things laid up for many a day,

"Take then thine ease; eat, drink and joyful be."
 On which God said to Him, 'Thou fool, of thee
 'That precious soul of thine, this very night,
 'Shall be demanded of thee, as my right.

'To whom then will all these goods appertain,
 'Which thou hast thus provided, but in vain?'
 Thus then let each one to his own soul say
 Who is amassing for himself alway,

And is not rich towards that Being to whom
 He can't with worldly goods accepted come.—

'Be not then anxious, with vexatious strife
 'What ye shall eat or drink in this vain life,
 'For life 's by far a greater gift than food;
 'Prepare then daily to attend your God.
 'How carefully doth He the ravens feed,
 'Who neither sow nor reap for what they need;

'Tis God supplies them bounteously, who,
 'Can't think of them, more highly than of you.
 'And which of you can gain, with all your care,
 'One moment's life, which doth His goodness spare?

'Observe these beauteous lilies how they grow.
 'Tho' they nor toil nor spin, I say to you,
 'E'en wealthy Solomon did not appear,
 'Like one of these, which thus blooms every year.

'Seek rather then the kingdom of your God,
 'And He will add to you all needful good.
 'Be then content, ye little valued race
 'That 'tis His pleasure, yours is that blest place.

‘ And by good deeds for such a state provide,
‘ Where treasures such as these will e’er abide.
‘ Where’er your treasure is, will be your heart;
‘ Let all in these good works then bear a part.

‘ Happy those servants who will ever watch
‘ Their Master’s call: no harm can them approach.
‘ Whether they ’re in the third or second hour
‘ Found in this state, they ’ll never suffer more.’

PART XXVI.

He thus address'd the thronging multitude:

‘ When rising from the west ye see a cloud
 ‘ Ye can foretel it is a sign for rain.
 ‘ Know, hypocrites, this knowledge is but vain.

‘ But how is ’t ye do not *this time* discern,
 ‘ Why ev’n for your own sakes do ye not learn
 ‘ To judge right judgment? For when on the way
 ‘ With thine opponent to a magistrate, that day,

‘ Endeavour heartily with him to agree,
 ‘ Lest he before the judge should go with thee,
 ‘ The judge commit thee to the officer,
 ‘ And thou be cast into the prison drear:

‘ For till thou hast the last iota paid,
 ‘ From thence thou ’lt not be liberated.’—

On this occasion there were present some
 Conversing of the Galileans, of whom
 They were relating the uncommon doom;

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When thus to their amazement Jesus spoke:

‘ Think you I will your sufferings revoke
 ‘ Because ye better think yourselves than they
 ‘ Who suffer’d all these things. I tell you, Nay,

‘ But unless ye reform, ye shall likewise
‘ Suffer and perish, and none heed your cries.
‘ The owner of a vineyard had therein
‘ A fig-tree: but its fruit had never seen.

‘ Whereon he to his vine dresser thus said
‘ This third year vainly to the tree I ’m led
‘ In search of fruit: and, therefore, cut it down:
‘ Why cumbereth it the ground, which might be
sown?

To which he answer’d, ‘ Master, let it be
‘ But one year longer: by that time we ’ll see
‘ After I ’ve cultivated it with care,
‘ Whether ’twill not bear fruit another year.



‘ But unless ye reform, ye shall likewise
 ‘ Suffer and perish, and none heed your cries.
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 ‘ A fig-tree: but its fruit had never seen.

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 ‘ After I ’ve cultivated it with care,
 ‘ Whether ’twill not bear fruit another year.’

PART XXVII.

Again He said, ‘ To what shall I compare
 ‘ The heav’nly kingdom which to you is near?
 ‘ ’Tis like a mustard seed, the smallest grain
 ‘ Thrown in the garden of a certain man,

 ‘ Which grew to a great tree: the birds of th’ air
 ‘ Lodg’d in its branches, and were shelter’d there.
 ‘ And like a little leaven that was plac’d
 ‘ Within four pecks of meal ’till all was rais’d.’

As He was passing to Jerusalem
 Through towns and cities one thus question'd Him,
 "Say, master, shall there many on 'Thee wait?
 "Or shall but few obtain that happy state?"
 'Strive ye,' He said, 'to enter the straight gate,

'For verily I say to you again,
 'Many shall seek to enter, but in vain.
 'Strive then with all your might to be approv'd,
 'That you may ever tenderly be lov'd.

'Alas how many at that awful hour
 'Will knock for entrance at the master's door,
 'To whom He 'll say, From wheresoe'er ye 're
 come
 'For evil doers I can ne'er find room."

When there you see the safety of the flock,
 Though you would not belong to that good stock:
 Oh! in the dreadful place of final doom,
 What wo is there, where peace can never come.

PART XXVIII.

'Mongst many parables the Saviour taught,
 Let this one ne'er be banish'd from our thought,
 Which shews the prodigal whose father had
 His portion giv'n, that he might with it trade.

Instead of which, in a far distant land,
 He spent his substance with a wasting hand.
 And when in dissipation all was spent,
 To take the care of swine, he sorrowing went;

And pinch'd with rav'nous hunger crav'd their food,
 But even this, for him was thought too good:
 So, coming to himself at length, he said
 "My father's hired servants lack no bread;

"While I am left to perish! I 'll arise
 "And to my father go with weeping eyes:
 "Father! I 'll say to him, I 've sin'd, against heav'n,
 "And from thee might deservedly be driv'n.

"I 'm no more worthy to be call'd thy son
 "But of thy hirelings would fain be one."
 He said, and speedily with grief and shame,
 Then to his father he returning came:

And bowing low his face towards the earth,
 Confess'd himself unworthy of his birth.
 O'ercome with joy, and by parental love,
 The tender father felt his pity move;

At a great distance, saw the penitent,
 Whom to receive with open arms he went:
 Ran to embrace him: on his neck he fell;
 "Bring hither the best robe," he then did tell,
 "A ring and shoes for him, with me he'll dwell:"

Gladly forgave, and made the welcome feast,
 And tears of joy shed with his new-found guest;
 Who after he'd on choaking husks been fed,
 Was by contrition to his father led.

And now they haste the fatted calf to kill,
 And sounds of joy the spacious mansion fill.
 Th' obedient son, who now returning was,
 Music and dancing heard, and ask'd the cause:

Which when he learnt, displeas'd he staid without:
 Therefore the father came and him besought;—
 But he replied with discontent and strife,
 "Giv'st thou to one who has led such a life?"—

"Son, all I have is thine, why art thou sad?
 "My favour and estate thou 'st ever had:
 "It was right we should make merry and be glad,"

“Thy brother, who was dead, is now restor’d:—

“Was lost, is found; and this is his reward.”

But this paternal kindness, though so sweet,
Is naught to that when we our Saviour greet;
Who joys more over one that shall relent,
Than over thousands who need not repent.

Instruction thus He lov’d to give to youth;
And thus convey’d to them His wond’rous truth:
In parables He often took delight,
And on man’s welfare dwelt both day and night:

Taught that the mind o’erwhelm’d with grief should
find,

Relief in naught but pray’r, to heav’n resign’d:
Form’d kindest manners, with the gentlest art,
And shed the Christian virtues o’er the heart.

PART XXIX.

Ah! how He warn'd the rich to aid the poor
 When needy and wretched they approach their door,
 And taught them always to commiserate
 Those whom they found in desolate estate.

'There was a certain rich and sumptuous man,
 Who feasted daily with a glittering train:
 His golden goblets foam'd with sparkling wine,
 In purple he was clad, and linen fine.

'There also was a poor man at his gate,
 Who for his falling crumbs did humbly wait.
 He, of disease had known the piercing pains,
 And ulcerous blood now curdled in his veins.

'The dogs to him as by compassion led
 Upon him fawn'd: and they 'd been better fed.
 They long his chief associates had been
 While others deign'd not near him to be seen.

Under his woes he mild and patient was,
 And thus he pleaded best his master's cause.
 There's soon an end to all his toil and care,—
 Angels, his soul to Abraham's bosom bear.

The rich man also died—but O his fate.
 In misery he saw his crimes too late.
 And seeing Lazarus in his safe retreat,
 Even Lazarus who suffer'd at his gate,

“O Father,” says the suppliant with grief,
 “Abra'm send Laz'rus quick to my relief!
 “O send him that he may his finger dip
 “In water to refresh my scorched lip.

But he replied, “Son, thou hast always been
 “In life a slave to pleasure and to sin:
 “While this my well-belov'd was always tried
 “With sorrow's cup, even until he died.

“He therefore now with comfort great is blest
 “While thou canst never more find any rest.
 “And a great gulph there is 'twixt you and me,
 “Nor can we pass it to eternity.”

He then besought him to convey the news
 To his five brethren, lest they 'd also lose
 The space for penitence and so the road
 To heaven in the favour of their God.

But Abra'm answer'd soon to this, and said,
 “They 've Moses and the prophets for their aid:
 “Whom if to disobey they 're not afraid,
 “They 'd not attend one risen from the dead.”

PART XXX.

‘ Which of you having a hireling to serve
 ‘ Whould give him honour he doth not deserve,
 ‘ And to him say at table, “ Come, sit down,”
 ‘ Instead of saying, “ Wait, till I have done?”

‘ Or think himself obliged to such an one
 ‘ For finishing the work he had begun?
 ‘ So likewise ye when ye shall well obey,
 ‘ “ We ’re but unprofitable servants” say.

‘ “ We ’ve not conferr’d an obligation though
 ‘ “ We ’ve done all that our duty was to do.”
 ‘ Yea, when ye perfectly have all things done
 ‘ That you ’re commanded by the Holy One,

‘ Say, “ We ’re unprofitable servants who
 ‘ “ Have only done what we were bound to do.”—’
 Being question’d by the Pharisees again
 When ’twould arrive that the Most High should
 reign,

In answer to them Holy Jesus said,
 ‘ This reign will not commence with vain parade:
 ‘ The reign of God must in your souls abide,
 A greater bliss did heaven ne’er provide.

And as the light'ning flashes through the sky,
 So will His coming be who 's from on high.
 But He must suffer, greatly suffer first,
 And be rejected by His foes accurst.

And as it was when Noah built the ark,
 They bought, they sold, eat, drank, but would not
 mark
 The warnings of the Lord: So will it be
 When ye the Son of man reveal'd shall see.

Let no one then return back to his home
 To get aught he hath left and meet his doom,
 Rather, I pray you, recollect Lot's wife.
 Be not too much concern'd to save your life,

For one shall save the life he shall expose
 While he who strives to save his life shall lose.
 Two men shall be reposing on one couch;
 One will be taken, t' other no harm touch.

Two women shall be grinding at one mill,
 One shall be taken, th' other left there still.
 Two men to work in the same field agree,
 One taken, but the other left shall be.

Some one addressing Him said, "Master, where?"
 'Where 'er the prey is found, the eagles are.'—
 Then He to them this parable addrest;
 O weigh it well that you be ever blest:

It teaches us in prayer to persevere
And never yield to unbelieving fear.

‘ A judge, who fear’d not God, car’d not for men,
‘ A widow oft had sued to but in vain,

‘ To be avenged on her opponent :
‘ Though to her suit he no attention lent,
‘ She would not cease her importunity :
‘ Therefore within himself thus reason’d he.

‘ Although I fear not God, regard not man,
‘ To be importun’d thus is not my plan,
‘ Therefore this widow shall avenged be
‘ Lest her perpetual coming weary me.—

Now hereupon the Lord thus reasoneth :

‘ Harken to what the unjust judge here saith :
‘ And shall not the Almighty have respect
‘ To His own chosen ones? Will He reject

‘ Their suit who day and night unto Him cry,
‘ He surely will avenge them speedily.’
Then to instruct those hearers who believ’d
That they were righteous, (though in this deceiv’d,)

While others they despis’d, began to say
‘ Two men into the temple went to pray.
‘ A Pharisee and a poor publican.

“ I thank thee, God, I ’m not as other men;”

‘ (Standing alone thus pray’d the Pharisee;)
 “ Extortioners, unjust, unchaste,” said he,
 “ Nor even as their Publican; but I
 “ Fast twice a week and tithes of all I pay.”

‘ The other standing at a distance said,
 ‘ (Not daring to upraise his humble head,
 ‘ But penitently smiting on his breast,)
 “ Shew mercy, God, or I can never rest.”

‘ This man I tell you to his house return’d
 ‘ The rather justified, his sin who mourn’d:
 ‘ Because the humble always shall be rais’d,
 ‘ While every soul of pride shall be abas’d.’

PART XXXI.

The heav'nly kingdom, Jesus did compare,
 To a very rich and prosp'rous householder
 Going out in the early morning watch
 The unemploy'd from indolence to snatch.

With some he bargain'd for a denary
 And sent them to his vineyard for a day.
 Again he went to try at the third hour,
 And found in the great market place some more.

Likewise to them he said, "I pray you go
 "And whatsoe'er is right I'll you allow."
 After three hours, and after six, he came
 And finding others, said to them the same.

He also went before sun-set an hour,
 And standing disengag'd he still found more.
 "Why have ye stood here idle all the day?"
 "Because no man hath hired us" they say.

He saith to them, "Go ye then to the rest,
 "And ye shall all receive what I think best."
 After sun-set, the Lord o' th' vineyard said,
 Calling his steward, "The labourers must be paid.

“Beginning with the one who came in last,
 “And end with those who with us broke their fast.”
 So the men hired at th’ eleventh hour
 Receiv’d a denary, the rest no more.

But the first hired then began to murmur
 At the appointment of the householder,
 Saying “These last have wrought but one short
 hour }
 “And thou to them hast given equal pay
 “With us who ’ve borne the burden of the day.”

But in reply to this, he well observ’d,
 “Companion, thou art not unjustly serv’d,
 “Because thou hast no less than thou ’st deserv’d. }
 “And didst thou not most willingly agree
 “For one denary thou would’st work for me? }
 “And to this last, I ’ll give, as unto thee.”

“Is it not lawful for me to have done
 “Exactly as I please with what ’s my own? }
 “Because I ’m good, is thine eye evil grown?” }
 ‘So, the last shall be first, and first be last,
 ‘For many are call’d, few chos’n—the lot ’s so
 cast.”

PART XXXII.

How oft did Mary worship at His feet,
 While Martha serving as she thought was meet
 Obtain'd less favour from her honour'd Lord,
 But Mary sat attentive to His word.

Of whom He said, 'She 's chose the better part,
 'And that has doubly well secur'd my heart.'
 To Martha, 'Thou art with much trouble prest,
 'But only one thing 's needful for thy rest.'

With what anxiety they Him assail
 When Lazarus their brother's health doth fail.
 They say, "Lord, he Thou lovest, now is sick,
 "And we can 't cure him, being poor and weak."

And with what tenderness His heart did melt,
 What kind compassion for His friends He felt,
 When to the grave He went with the whole train
 And saw the place where Lazarus was lain.

"Hadst Thou been here, my brother had not died,"
 Her words then failing her, she turn'd aside—
 Seeing them thus mourn him in death who slept,
 In sympathizing sorrow,—'Jesus wept.'—

‘Father,’ He said aloud, ‘I thank Thee now
 ‘That Thou hast thus permitted me to show
 ‘How great the power that to me is given,
 ‘That these may know that I am sent from heav’n.’

Behold the next most interesting scene,
 When he who full four days deceas’d had been,
 At His blest call *comes forth*, before them all,
 Bound hand and foot. Unbound, the grave clothes
 fall.

But this great work perform’d before the Jews,
 With rage envenom’d fill’d His enemies,
 Who did consult forthwith to have Him kill’d,
 That so the tumult might be quickly still’d;

But He surveying this their base design,
 Did circumvent them by His pow’r divine:
 For His appointed time was not yet come,
 To suffer in condemned sinners’ room,

PART XXXIII.

A certain village of Samaria
 Refus'd to entertain Him on His way
 To th' Holy City: on which his friends desire
 From heav'n to call for a consuming fire.

But lo! the kind Redeemer them reprov'd
 And shew'd that He His creatures better lov'd:
 Then blind Bartimens did His pity share,
 "Mercy, Thou Son of David," was his pray'r.

The multitude who sought to stop his cry,
 Made him repeat it more vehemently.
 The blessed Jesus answer'd graciously
 'What is it thou wilt have me do for thee?'

"It is, O Lord, that I regain my sight!"
 'Have sight again!'—He saw once more the light.
 'Thy faith restores thee.' (Granting his request,
 The Saviour thus had given his faith a test.)

And now he follow'd Him along the road
 With all the people glorifying God.—
 Zaccheus from a tree beheld our Lord
 To whom, 'make haste, come down,' was His dear
 word;

‘For at thy house this day I must abide:’
 He heard with joy, and welcom’d Him beside.
 For Zaccheus was that hour a convert made,
 And in his heart, ‘I ’ll be His follower’ said;

And would not for the world have miss’d that sight,
 Which ever after was his heart’s delight.—
 How many other miracles were done
 By Him who is the dear and only Son

Of God, Most High, and honours here surround,
 Him who ’s with uncreated glory crown’d.
 Garments and branches all bestrew the way,
 As the great multitudes acclaiming say

Hosanna to the Son of David! praise
 And bless the Lord who us to heav’n will raise.
 Now Jesus wept o’er poor Jerusalem.
 ‘O hadst thou but,’ said He ‘regarded them

‘Who have in this thy day instruction giv’n,
 ‘Thou ’d’st not have been so visited by heaven.’
 When at the temple He cast the traders out
 And heal’d the lame, and made the dumb to shout.

From Beth’ny travelling, to a fig tree came,
 That promis’d goodly fruit. He sought the same
 But found it not, altho’ He thirsty was
 And long’d to find in that extreme the juice

Of that sweet fruit: for barren was the tree.
 On which He said, ‘ Let no fruit grow on thee
 ‘ Henceforth forever.’ Thus the curse was laid,
 The word divine was past, the tree was dead.

With what amaze did they look on and see,
 Immediately, a wretched wither’d tree,
 Whose beauty they had oft admired before,
 But now it stands a proof of His great pow’r.

This miracle He did to teach the Jews,
 That they destroy’d must be if they would choose
 To follow their own will and each blind guide,
 And His most holy law to set aside.

And Jesus said to them, ‘ Have faith in God.’
 And He will then become your safe abode.
 ‘ For none shall e’er expect from Him in vain
 ‘ The good gifts they shall ask, I say again;

‘ And when ye stand and pray, your foes forgive,
 ‘ That in your Father’s love your souls may live.
 ‘ For if ye do not pardon, so by you
 ‘ Your righteous Father righteously will do.’

PART XXXIV.

In illustration of His mighty acts
 A parable He gave with these great facts :
 A supper, which portrays the joys of heaven,
 Was by a king for his son's marriage given.

The servants are sent forth to call the guests :
 Who finding unsuccessful their requests,
 Return : on which they send forth others, saying,
 Tell those who 're bidden that we have been slaying,

And all is ready :—haste then to the feast—
 But these return'd again without guest.
 ' To th' highways then, and hedges go, and call,
 ' And those you meet compel to come, ev'n all

' That you can find.' This charge they strictly
 mind,

And soon returning are with crowds coffin'd.
 As at the royal banquet they convene
 There 's one without a wedding garment seen.

“ What, hast thou ventur'd here to take thy place
 “ Without the wedding robe and find'st thou grace?
 “ It must not be.” They bind his hands and feet,
 And cast him headlong to the dreadful deep
 Where 's weeping, wailing, groans, but never sleep.

PART XXXV.

Fond mothers now their tender infants bring
 'T' obtain a blessing from th' Immortal King.
 'They shall be ever blest,' said He, 'by me,
 'For even of such shall heaven's kingdom be.'

When at the temple's court He many found
 Paying their tribute as He went around;
 Among the rest a widow old and poor,
 Who with a feeble step approach'd the door

Of the great treasury, and in she threw
 Her two poor mites; unconscious any knew
 The gracious action she had wisely done;
 But He who all things knows beneath the sun,

Saw and approving of her charity,
 To His disciples thus observ'd: 'I say
 'That this poor widow's nobly cast in more
 'Than all the rich contributed before;

'While they from their abundance something spar'd,
 'She hath with others all her living shar'd'
 And naught reserv'd to comfort her old age.
 This generous deed adorns the sacred page.

Thus she great treasure will receive in heaven,
For to those who give much, much will be given:
And they who estimated this world vain,
Will with the just in endless glory reign.

From this example we may well be taught
No good we do will be accounted naught,
But every action's worth in truth depend,
On motives whence we act; or give, or lend.

PART XXXVI.

Another parable now hear Him give
 Of ten fair virgins who together live.
 Five of them justly were for wisdom fam'd,
 The other five were foolish, and so nam'd.

The wise made ready their bright lamps with oil:
 But five were indolent and dreaded toil.
 Not knowing when the bridegroom would appear,
 They slumber'd all and slept, devoid of fear.

All on a sudden they are wak'd with noise:
 The ready virgins their full lamps now poise.
 The foolish say, "Give us, that we may fill,
 "And so may also ready be until

"The time is come; our lamps are going out."
 To whom the wise, "Not so, for without doubt
 "We must prepared be: go ye and buy."
 But while they quickly went for oil to try,

The bridegroom came: the wise with him went in:
 The door was shut:—they who 'd imprudent been
 Came then in haste, and begg'd admittance straight.
 He answer'd "Nay, I could not for you wait."

This warns us forcibly the time t' improve
 And be preparing for our last remove.—
 A solemn warning our adored Lord
 Now give to all in His most holy word.

‘They who do well shall be with joy receiv’d
 ‘As blessed of my Father: but deceiv’d
 ‘Who are, will hear this sentence: Most accurst,
 ‘Depart forever—nor is this the worst.

‘While my believing children shall inherit
 ‘The promis’d kingdom through their Saviour’s
 merit.
 ‘For thus ’twas order’d ere the world was made
 ‘Nor shall their crown of glory ever fade.

‘A stranger was I, and ye took me in:
 ‘Naked, ye cloth’d me, and reliev’d I ’ve been:
 ‘When in dark prison walls I was confin’d,
 ‘Ye came unto me, and to me were kind.

‘For when ye succour’d thus the least of these,
 ‘Ye did it unto me.’ O words of grace!
 ‘Then those depart to everlasting wo
 ‘While these to blessedness eternal go.’

That word eternal makes a boundless bliss
 More than we can conceive of happiness.
 It breathes the very spirit of delight,
 All miracle, all joy, of heav’n the height.

The great display of the Almighty's pow'r
And goodness to the offspring of an hour;
Who but as yesterday from nothing came
Yet shall outlive this vast creation's frame.

PART XXXVII.

Long since the glorious One who all things made,
 Warn'd His disciples He must be betray'd:
 The Son of man condemn'd and crucified,
 And at the passover they 'd thus be tried.

And prov'd how strong their faith and trust should
 be

But that there was one false; and that was he
 Who would with cruel persecuting art
 Go to His enemies and take their part.

While yet in Simon's house He sat at meat,
 A woman who believ'd, was at His feet,
 Who pouring precious ointment on His head,
 His friends to murmur at the cost were led.

They chiding her aloud for her great waste
 Her master vindicated her in haste
 'Others you always will have in my stead
 'And can 't shew me this honour when I 'm dead.'

The traitor now incens'd above the rest
 Went to the council in malicious haste
 And there he basely promis'd to betray
 His blessed master for their paltry clay.

There offer'd to give up to their base strife
 One who led so benevolent a life,
 His acts all mercy, His demeanor mild,
 His manners gentle, humble as a child.

How could he then attempt this dreadful deed,
 'Gainst Him who suffer'd in His creature's stead,
 Whose life was pure and all His dealings just,
 Who all their welfare took into His trust!

How did He wash His dear disciples feet,
 And said to them 'The time ye know is fleet,
 'Unless with me ye thus shall bear a part
 'Ye 'll not obtain the treasure of my heart.'

He that loves me, will also love his brother,
 Wash ye, therefore, the feet of one another.
 Thus heaven stoops to earth! He condescends,
 To serve all those with whom His time He spends.

PART XXXVIII.

The paschal supper at Jerus'lem given
 He, the all-glorious Lord of earth and heaven,
 And His beloved disciples all assemble,
 He for whose coming fate they now must tremble.

‘Take, eat, saith He, that you may all remember
 ‘Him, who to save you, will be rent asunder:
 ‘This cup ’s an emblem of th’ atoning blood
 ‘Shed for your sakes, only to do you good.

‘Oft as you eat and drink of these for me
 ‘My suff’rings you will spiritually see.
 ‘Thus have I given e’en myself away
 ‘That you in the high heav’n of heav’ns may stay.’

Now forward Peter in ambitious strife
 Declares he ’d ready be to give his life
 For his dear Master’s sake: saith He, ‘The time
 ‘Is near, when thou ’lt be guilty of the crime

‘Of vowing that thy Lord thou dost not know,
 ‘Twill be before the cock shall three times crow.’
 Thus Peter’s boast was shewn to be but vain,
 And on his faith he too much stress had lain.

Be cautious then of wily Satan's pow'r,
 And never trust yourselves, e'en one short hour.
 But ah! how bitterly did he repent
 (What supplications he to heaven sent,

That pardon'd this his aggravated sin,
 He to Christ's bosom might be taken in,)
 When he saw his dear Saviour looking on,
With a look to break even a heart of stone:—

(Having been first convicted of his sin
 By hearing come to pass the appointed sign:)
 And conscious of his guilt, with grief oppress'd,
 Fled to the Rock of Ages for his rest.

“Great are my crimes before Thy searching eye,
 “Exposed to Thee do my transgressions lie!”
 Never did penitent more truly mourn
 And he was sure to meet a kind return.

'Tis worthy of remark that Judas, when
 He went to shew the Lord of life for gain,
 Endeavour'd conscience-struck himself to hide
 From those in whom he did before confide.

And though his treason base he doth recant,
 He ever after his soul's peace must want;
 And for this murd'rous action will e'er be
 A wretched being through eternity.

PART XXXIX.

Now is His precious, sacred time much spent,
 In last advice to those He 'd wisdom lent:
 In teaching them how much they had to do,
 His kindest love so faithfully to show.

‘All things you ask, receive:’ the Saviour said,
 ‘In me confiding.’ Pow’r on them He laid
 E’en to do miracles in His great name,
 If their belief in Him was still the same.

‘In me,’ He also said, ‘behold the vine:
 ‘And you my branches shall round me entwine.
 ‘If you abide in me, my words in you
 ‘Much fruit you ’ll bear most lovely to the view.

‘But still remember lay it well to heart,
 ‘Great suff’rings they must share who take my part;
 ‘Yet be consol’d and much each other love
 ‘And be prepar’d to come to me above.’

‘Also, my Spirit shall with you abide
 ‘Whilst you in this great combat thus are tried:
 ‘And when my cruel death you all shall see
 ‘Expect my resurrection soon to be.

(Then they who view'd Him to the clouds ascend
 Their wav'ring faith would speedily amend
 And even he who disbeliev'd the most,
 Would in the greatest wonderment be lost.)

How ready were His followers then to say
 They never would depart from His blest way,
 (But He to them, 'Alas, your faith will fail
 'And you my enemies triumphant hail

'As being all victorious until
 'Your eyes shall see I do my words fulfil.
 'But fare ye well, remember my request
 'And ne'er forsake me for base interest.')

'My peace I leave with you, my last behest;
 'Not as the world would give for this world's rest,
 'But that you may have immortality
 'And ever henceforth live and reign with me.

Now He to heav'n addresses fervent pray'r.
 'Preserve, O Father, those I shall leave here.
 'In Thy blest self do Thou me glorify,
 'And bring my chosen ones to endless joy.

'Bless always those who shall believe in me
 'That I above their happiness may see:
 'That they may all be one; as Thou 'rt in me,
 'And they be one in us, as I am still in Thee.'

PART XL.

As they drew near to Kedron's limpid brook,
 How mournfully did then those waters look!
 And though the clouds were hung with darkest
 night,
 Thither His foes pursued by torches light.—

See Him retire to that sequester'd spot,
 Where He contemplates His afflictive lot:
 And there what agonizing pray'r He made,
 How all His hopes were on His Father staid:

Here He sweat blood! what dreadful agony
 Thy walks have witness'd, O Gethsemane!
 'Twas here He said, 'My soul's in sorrow wrapt;
 'Stay here and watch,' as they look'd on and wept.

To witness this His blessed passion, He
 Took with Him Peter, James and John, these three,
 Leaving the others seated at the gate,
 After they all had left Mount Olivet.

This awful scene they with amazement view
 Those suff'rings, how intense, He only knew:
 But to Him so o'erwhelming was the sight
 Of what He must pass through, that well He might

Pray, 'Father, O remove *this cup* from me!
 'Yet not my will, but Thine,' mildly said He.
 'Twas in sustaining this most heavy load
 He greatly did abate the wrath of God.

To His disciples when returning found
 Peter, with th' others, sleeping on the ground:
 To whom He said, 'Could'st *thou* not watch one
 hour?

But well He knew frail human nature's poor

And destitute of any good, so He
 With tender pity did his frailty see
 And thus admonishing them kindly say,
 'Watch ye, lest tempted ye are led astray.'

PART XLI.

The next most trying scene He past was this:
 Judas betraying Him with a treach'rous kiss.
 His time being come to suffer, 'Whom seek ye?'
 Saith He to His enemies. "Jesus." 'I am He.'

But lo! His holy word 's no sooner given,
 Than to the earth the band are prostrate driven.
 And when His servant smote one on ear,
 Another wonder makes them quake with fear.

And now the gracious Friend of all mankind,
 Smiling benignant from an heav'nly mind,
 Said, 'My disciple, sheathe thy sword in peace:
 'Know'st thou not what I could have done with
 ease?'

'I could have call'd twelve legions down, said He,
 'Of mightiest angels who would succour me,
 'But that the scriptures be fulfill'd, be it so.'
 And with them therefore He would freely go.

'The cup my heav'nly Father hath given me,
 'Shall I not drink it;' meekly then said He.
 Now His disciples weakness we lament,
 As panic-struck they from their master went.

They who had been with Him both soon and late,
 Could not abide to share His dreadful fate.
 But that His faithful words He might fulfil,
 He suffers those to bind Him at their will.

To hear the accusations that are made
 Against the Lamb of God, He 's not afraid.
 His heav'nly fortitude then stood the test
 Of being led to Caiaphas the high priest.

Who with the Sanhedrim in judgment sat
 To say what destiny should Him await:
 And Caiaphas by inspiration saith
 To save the nation, He 'll be put to death.

PART XLII.

At early day the great court met together
 Ask who He and His followers are, and whether
 For any ill designs they thus assemble:—
 While they and not their Pris'ner should tremble

As they endeavour with deceit and art
 To draw from Him the secrets of His heart.
 To which He answer'd with an air serene
 I've spoken openly as all have seen.

Then meekly bore the cruel injury
 With which He was assail'd inhumanly
 And each malicious taunt and wicked sneer
 Exemplifying His doctrine without fear

Who said, 'If on your cheek they rudely smite
 'Then turn the other, because this is right.'
 And 'midst His vile accusers thus He gave
 A pattern of that patience all should have.

Now disappointed in their witnesses,
 Determin'd to condemn Him ne'ertheless
 They find by strenuous efforts two who agree
 In bearing a mistaken testimony,

That He had said He could destroy and raise
 Again the temple of God within three days
 Then fiercely ask'd, "Art Thou the Christ indeed
 Provok'd that they could not His silence read

And construe into evidence of guilt,—
 Impatient that His blood was not yet spilt.
 To which our blessed Saviour thus replied,
 'Were I to say 't, you 'd not be satisfied.'—

Having thus tried t' insnare Him, but in vain
 The high priest then attempted it again
 Adjuring Him by the tremendous name
 To tell if He from heav'n, Messiah, came.

'Twas then He said, '*I am th'* Almighty God's
 Own Son, whom you 'll see coming in the clouds.
 Now the high priest his splendid robes did rend
 With indignation that He could pretend

To this high honour, saying "Tis blasphemy
 "We need no further witness, What think ye."
 To which they answer'd, "For this great offence
 "He 's guilty of death, let Him be taken hence."

Then buffeted with strange indignities
 He hears them say, "Tell who that smote Thee is?"
 To express the great contempt in which they hold
 Him, whom they treat as a Pretender bold.

Thus is the Judge of quick and dead arraign'd;
Falsely accus'd as with high treason stain'd,
And blasphemy; condemn'd unjustly then;
And barbarously insulted by base men.

But since the great Redeemer came therefore,
And that our sins might be laid at *His door*,
He patiently submits: though with a frown
He could have struck the whole assembly down.

PART XLIII.

To Pilate led that he might sentence pass,
 They are refus'd; because they found, alas!
 'Twas difficult effectually to accuse
 The meek and lowly Sov'reign of the Jews.

There declar'd innocent He 's forthwith led
 To Herod: who having all inquiries made,
 And finding naught He hop'd, despitefully
 Brought forth a robe wherewith they might array

That blessed One, which though the purple of king's
 Was meant by him from whom all malice springs
 To mock the majesty that 's all divine
 Who doth in uncreated glory shine.

No crime against Him prov'd, He 's sent again
 To Pilate: there this victim without stain
 He offer'd to release, and ask'd their choice
 Him or Barabbas?—With united voice

The multitude who but some hours before
 Heard with delight, and Him almost adore
 Shout now against Him with infernal roar
 "Away with this man!—Let the murd'rer go!"
 And thus their enmity too plainly show.

In vain they hear th' astonish'd Pilate say
“He doth naught worthy of being here to day :”
They more exceedingly against Him cry
“Away with Him who calls Himself Most High, }
“Let Him be led away to crucify.”

PART XLIV.

And will you shed His blood immaculate,
 And thus pour on him all your deadly hate?
 What will you say when the bright sun grows dark
 And of his glory shews not e'en a spark?

Too late repentant how will your tears flood,
 When you the silv'ry moon see turn'd to blood,
 The very stars fly their accustom'd spheres,
 And earthquakes dire shall roar about your ears!

Ah! then in vain you on the rocks will call
 And ask the steepy mountains quick to fall
 To hide you from the majesty of God,
 Though now you 're vilely thirsting for His blood.

As still resolv'd they shout with hideous cry,
 "Away, away with Him, Him crucify," }
 Pilate would wash his hands from this black dye,
 "Wherefore, what evil hath He done," saith he,
 And, "surely I 'll not be accessory."

And now the Jews declare they 'll take the weight
 Of His blood on themselves and children straight.
 Oh! faithless people, wretched and dispers'd,
 What will you do when this is all rehears'd!

You who once hung with rapture on His words,
 Must now His life beset with tongues like swords!
 And so the blessed Jesus they deliver,
 To scourge, and that His head with thorns may
 quiver!

O cruel thorns which thus did crown His head!
 O Goodness that could stand in sinners stead!
 O Thou most blessed, holy and meek Lamb,
 Who to be pain'd and persecuted came!

A reed they give Him as a sceptre borne;
 And add a scarlet robe to the sharp thorn
 They drive with blows into His sacred head,
 And bow, in scorn, to Him whose blood they shed!

Then Pilate said to them, "Behold the man!"
 As the mad multitude before Him ran,
 Thus vainly trying their hard hearts to melt,
 But they more dead than rocks, no pity felt.

They answer'd Him, "Thou art not Cesar's friend
 "If thou to rescue Him thine influence lend!"
 Then Him in ridicule he call'd their King,
 Amaz'd whence could such obduracy spring.

He who had said, 'Let thy proud waves be staid,'
 To a raging ocean, suffer'd no charge laid
 Falsely 'gainst His beloved Son to stain
 His character who was for sinners slain.

Pilate reiterated His defence!
 His Judge reiterates His innocence!
 And that no calumnies should e'er remain,
 Th' Almighty did the furious Jews restrain!

PART XLV.

And now, my soul, O follow this thy Lord,
 Let Him be lov'd, admir'd, rever'd, ador'd:
 Follow Him to the Mount of Calvary
 Where He 's transfix'd and lifted up for thee.

Behold Him there pour out His praying soul,
 And see Him bleed to make the wounded whole;
 Behold His justice, goodness, mercy, wrath
 And glorious grace in this tremendous death!

After these attestations of His worth
 To crucify Him they must lead Him forth:
 And whilst His hallow'd cross did Simon bear,
 The women with their wailings rent the air.

On which, 'O daughters of Jerusalem,
 'Weep not for me,' he kindly said to them,
 'But for your own and for your children's wo,
 'To think on which would make your eyes o'erflow.

'And many of you sorely will bewail
 'That you did not of wretched offspring fail.
 For well He knew what direful woes must press,
 On those who so enormously transgress.

For if such things befall the tree that 's green,
'Then in the dry what fires will be seen.'
And if He spar'd not the Almighty Son,
Deliver'd up for crimes of which He 'd none,

What would be done to that most wicked race
By a God as well of vengeance as of grace.
Then let us ne'er forget the the cross of Christ;
Which He accompanied with this request,

And at each recollection of it weep:
Such grief can 't sink into our souls too deep:
Yea let it e'er be graven on our heart,
And in th' atonement let us claim our part.

PART XLVI.

His sacred hands and feet they now transfix,
 And do their part His bitter cup to mix.
 In the strength of patience, fortitude and faith,
 While suffering agonies, now He pray'th;—

(To us this great example He doth show
 And meekly bowing His blest head so low
 With all His heav'nly glory full in view,)
 'Father, forgive, they know not what they do.'

His nerves are rack'd as they erect the cross:
 His blood distils: (all gain, but this is loss:)
 'Twixt heav'n and earth, as 't falls into the ground
 He hangs in torturing pangs on every wound.

O heaven, hear! O earth, earth, earth, hear thou!
 Let all that He hath made in adoration bow!
 Think O my soul! on that important day!
 Think on the wonders of Mount Calvary!

His accusation 's o'er His head in death,
 "King of the Jews, Jesus of Nazareth."
 Inscrib'd in Latin, Hebrew, Greek, all three
 That every passenger amaz'd might see.

They part His raiment in their eager haste,
 And for His vesture now the lot is cast:
 That naught respecting Him so long foretold
 Might fail, with the transgressors He 's enroll'd.

For still to aggravate their cruelty
 They place beside Him on th' accursed tree
 Two malefactors stain'd with darkest crime
 One of whom said to Him at this dread time

“When to Thy kingdom come, remember me.”
 He said, ‘This day, in Paradise thou 'lt be.’
 Thus showing to latest penitence is given
 A blest return by Him who rules in heaven.

The people, rulers, and the men of war
 T' insult the dying Conqu'ror basely dare.
 One of the suff'ring malefactors too
 Reproaching thus the Lord of life we view.

Behold the only and beloved Son
 Of God, the Wonderful, the Holy One
 By His own creatures hated, crucified,
 And so revil'd as none e'er was beside,
Rejected by the race for whom He died!—

}

PART XLVII.

The blushing sun withdraws his orient light—
 How can he bear to view the Lord of might
 Pendant between His earth and azure skies,
 To see his glorious Maker when He dies.—

He in chaotic darkness now remains
 As conscious of his great Creator's pains,
 For three full hours: to the great awe and fear
 Of more than saw the vast transactions there;

Of th' untaught heathens, one astonish'd cries,
 "The God of nature suffers, or creation dies!"
 So preternatural was such eclipse,
 That well might that expression pass his lips.

Seeing His mother and companions' grief,
 His feeling heart devis'd for their relief
 'Midst keenest tortures: he exprest it soon,
 'Behold thy mother!' said to favour'd John:

Who holding sacred this His last request,
 Took her to his own home, a welcome guest.
 Was ever love exhibited before
 As then, when darkness had its hour and pow'r.

He also said, 'Woman, behold thy son!'
 Now think at what a time this deed was done!
 And say in whom, but One in truth divine
 Could such a cluster of bright virtues shine?

The end approaching, loud we hear Him cry,
 'Elio, eloi, lama sabachthani!'
 Interpreted, 'My God, my God, O why,
 'Or how long time hast Thou forsaken me!'

And when He said, 'I thirst,' they bid Him drink
 Of vinegar and gall, and did not sink
 Into th' abyss of everlasting night
 For venting malice on the Lord of light.

This having tasted, said, 'Tis finish'd,' and
 'Father I commit my spirit into Thy hands.'
 Then in the sight of all the heav'nly host,
 Who in a wrapt astonishment were lost,
 This glorious Saviour yielded up the ghost.

}

PART XLVIII.

Then did this earth to th' inmost centre shake,
 The rocks are rent, th' affrighted mountains quake,
 The graves are open'd, saints forsake their tombs,
 All nature as in consternation glooms,

When He who made them is a sacrifice
 For wretched sinners! 'tis for them He dies!
 See now the temple's vail is rent in twain,
 Witness! the Lord it is who hath been slain,

By wicked rebels in a wild uproar:
 'Tis done, but they can never do it more.
 He said, 'Tis finish'd!' that blest word is past,
 That sacred word, almost His very last.

Now shall His chosen ones with rapture cry
 "Death, where 's thy sting? Grave, where 's thy
 victory."

These great events made one who sentry stood,
 Say, "Truly this man was the Son of God."

And when a soldier pierc'd His blessed side,
 A chrystal stream mixt with the crimson tide,
 Denoting His unspotted purity,
 And full atonement made, my soul, for thee.

Now Joseph, Arimathea's darling son,
 Was the belov'd, the great, the honour'd one
 To ask the Body from the governor,
 Which having obtain'd, this worthy counsellor

With Nicodemus went to Calvary,
 Who of sweet spices brought a quantity,
 With which they wrapt it in fine linen white,
 And in a new sepulchre screen'd from sight.

This tomb of Joseph's, hewn out of a rock,
 Receiv'd Him till as from a sleep He 'woke:
 In it no human creature e'er had laid,
 'Twas to receive the King Eternal made.

PART XLIX.

And next His enemies send men to stay
 To see His foll'wers take Him not away.
 But vain the watch, the seal, and vain the stone:
 Yea, vain could they have sent whole armies down,

To take their post, and to secure the door:
 Nor can they e'er assault or hurt Him more.
 His angels true their ready stations keep,
 Perform His orders though the watch don't sleep.

And at the time foretold *He doth arise*,
 Attended by His servants of the skies.
 The scene 's now chang'd. The Lord of heav'n and
 earth
 In brighter majesty than at His birth,

Leaves those who with delight upon Him gaze
 To see the place He 's left, with wrapt amaze.
 His blessed body no corruption knew,
 And shows His foll'wers that His words were true.

Though now immortal splendour Him surrounds,
 We 'll ne'er forget His sufferings and His wounds.
 He meets His glorious and angelic host
 Who in ecstatic wonderment are lost.

'This great event took place on the first day
 After near forty hours entomb'd He lay.
 Then they who lov'd Him said, "Come view the
 scene."
 And O what sweet perfume did there remain!

'Thus hath the Saviour deck'd with flowrets gay
 The grave to which His saints are call'd away,
 And with what triumph do they there descend,
 Because thus honour'd by their heav'nly Friend.

'The Jewish rulers who in vain design'd
 To hide this glorious truth from all mankind,
 With bribery persuade the Roman band
 To say that He was stolen from their hand:

Although incredible of a Roman guard
 Who were to strictest duty bound so hard.
 O dire iniquity of the human heart
 In basest forgery to take a part!

But efforts such as these are weak and vain,
 For clouds of witnesses the truth sustain:
 And soon aloud is heard, in joyful strain,
 "Come, see, our dearest Lord is risen again."

PART I.

The faithful Galilean women now,
 Who 'd watch'd His parting scene with deepest wo,
 Returning to embalm His dear remains,
 Their frail humanity a shock sustains

On finding in the place of Him they seek
 An angel—saying, “Fear not,” in accents meek
 “He is not here—He 's risen as He said:——
 “Come see the place where your dear Lord was
 laid.”

Th' apostle John, being younger than the rest,
 Came first to the sepulchre's door in haste,
 And stooping down he saw the clothes that wrapt
 His lovely form who in this grave had slept.

Then Christ to Mary Magdalene appear'd:
 (Peter and John from her the news had heard
 His sacred body was not to be found,)
 Whose streaming tears bedew'd the hallow'd ground.

“Woman, why weepest thou?” the angels said;
 “Because I know not where my Lord is laid:”
 On saying which she turn'd and saw Him near!
 “Woman, why weepest thou?” said He to her.

And then said ‘ Mary!’ His voice belov’d she knew,
 And prostrate fell with joy and rev’rence too.
 Said He, ‘ Go tell my brethren I ascend,
 ‘ To *our* Father, *our* God,’ and Friend.

And here we must remark His goodness strange
 That their neglect of Him had made no change
 In His regard for them and their concerns
 Who over human frailty ever mourns.

But what was Magdalena’s blest surprise
 When she beheld the Lord with her own eyes,
 After examining the sepulchre
 And finding none but holy angels there!

This message sent of pardon and of love,
 He meets the other women as they rove
 In quest of Him and saith to them, ‘ All hail!’
 On which they prest His feet without a vail.

That He the first salute to women gave,
 Let them observe with joy and wonder grave:
 For they had not such unbelief display’d,
 As those to whom they were apostles made.

But Peter that same day his Master saw,
 With mingled love, astonishment and awe;
 After he ’d left again the well-known place,
 Revolving what had lately come to pass.

PART LI.

As to Emmaus two disciples went,
 Debating much about this strange event,
 To satisfy their anxious doubts and fears,
 He joins them: as a stranger He appears.

How sweetly with them doth He now converse,
 And His prophetic history rehearse:
 But when to sup with them He doth remain,
 “’Tis He,” they cry, “and He is risen again.”

And though He quickly vanish’d from their sight,
 He left them in a transport of delight.
 “’Tis He,” say they, “who with us took a seat,
 “And blest, and brake, and gave the bread we eat.”

That hour they hasten’d to Jerusalem
 To tell the wond’rous things reveal’d to them,
 And there they met another who ’d just seen
 That holy One, who crucified had been.

He straightway standing amidst them said ‘Peace:’
 And showing them His wounds their doubts all
 cease:

When, ‘Peace be unto you,’ He saith again:
 ‘Go through the world, and preach ye to all men

‘The gospel:’—then directing and assisting most,
 He breath’d on them, ‘Receive the Holy Ghost:’
 He also said, ‘Whose sins ye shall forgive,
 ‘Shall my forgiv’ness certainly receive.

‘But whosoe’er your doctrines shall reject,
 ‘To be forgiv’n by me need not expect.’
 Thus past the Saviour’s resurrection day,
 Which lights eternity with gladsome ray.

Be this important time remember’d ever!
 Nought from our hearts this recollection sever!
 Redemption be the melody we choose,
 Redemption be the subject of our muse,

Be this the fav’rite theme of our discourse,
 The sweetner of our friendly intercourse,
 For this to endless ages will remain,
 The brightest star in all His diadem.—

Unbelieving Thomas, absent at this time,
 ‘That e’en eight days, ’midst them He ’s seen by
 him:

And saith to him, ‘Thy hand thrust in my side—
 ‘Behold these wounds, that thou at last confide.’

This order Thomas willingly obey’d,
 And then, “My Lord, my God,” adoring said.
 To whom He then replied, with brow serene,
 ‘Blest they that have believ’d, who have not seen.’

PART LII.

When He appear'd upon Tiberia's coast,
 They in renew'd delight and love were lost,
 As they from Him another wonder saw,
 Who fill'd their net with fish they scarce could
 draw.

Well His disciples knew it must be He
 For they were used such miracles to see.
 Soon therefore the belov'd disciple said
 'To Peter, " 'Tis the Lord." Then, not afraid,

He cast himself into the sea—the others
 Came in a little ship, ('mongst them the brothers
 Who were sons of Zebedee,) dragging the net
 Marv'llously now, laden with fishes great.

He told them then with Him to 'Come and dine:'
 How all His acts benevolently shine!
 Now after this He singled Peter out,
 And hasted to confer with him about

Those kind intents which still His mind impress,
 That He might, through this dear disciple, bless.
 'Simon, lov'st *thou* me more than these?' said He
 "Yea, Lord, Thou *know'st*," said Peter, "I love
 Thee."

Then, ‘Feed my lambs.’ and, ‘Simon, lov’st thou me?’

“Yea, Lord,” said Simon, “*Thou* know’st I love Thee.

Then, ‘Feed my sheep’—and, ‘Simon, lov’st thou me?’

He ’d thrice denied Him—He the proof would see.

But griev’d at being three times question’d so,
He said, “Lord, *Thou* know’st all things—know’st also

“That *I* love *Thee*.” Said Jesus, ‘Feed my sheep.’
Thus He a gracious recompense would reap.

And when His ministers this charge improve
They best exemplify His tend’rest love.
These most important words to us may show
What thankfulness we to the Saviour owe.

He then left Peter with a prophecy
What was the glorious death of which he ’d die—
Which gave to that confirm’d disciple dear,
Much pure delight, unmix’d with grief or fear.

PART LIII.

Daily to His apostles He appear'd,
 Who from His lips divine instructions heard
 After His resurrection from the dead,
 And amply testified of Him, their Head,

That men believing in the Son of God,
 Might have salvation through His precious blood.
 These, sent to preach His word both far and near,
 To all they found who 'd any ears to hear,

He had inform'd their minds, giv'n holy zeal,
 Their judgments strengthen'd, for the gen'ral weal.
 And now arrive, at th' hill of Galilee,
 Five hundred brethren, their great Lord to see.

Gladden'd, enraptur'd, they approach Him there,
 And worship; and His voice benign they hear
 Saying to them, ' All pow'r to me is given,
 ' All power over earth and over heaven.'

' Go therefore teach, baptize the gen'ral host,
 ' In name o' th' Father, Son, and Holy Ghost:
 ' Teaching them to observe all I command,
 ' And, lo, I'm with you while the world shall stand.'

PART LIV.

Full forty days from that on which He rose
 From death's dominions where confin'd He was,
 He chose to ascend to heav'n from Olivet:
 Therefore inform'd them when they last had met,

That He 'd be with them at Jerusalem,
 And His ascension should be seen by them.
 At this last interview His orders were
 To wait the promise of the Father there;

His witnesses, from the appointed hour
 Should by His Spirit, be endued with pow'r.
 He led them thence as far as Bethany,
 Whence His ascent to heav'n they all might see.

From this fair morn, with orient colours gay,
 There shone a clear, serene, delightful day:
 At noon, He ascended slowly to the skies,
 That they might long behold with raptur'd eyes,

The One they lov'd, thus dazzlingly ascend,
 While unknown splendours His ascent attend.
 Had I the pow'r to speak as angels speak,
 For human language would be found too weak,

I would pourtray th' effulgence all divine
Which from the heav'n of heav'ns did on them
shine.

He lifted up His hands beneficent,
And blessed them, as into heav'n He went.

Now view Him on a brilliant cloud enthron'd,
'The God, The Mighty God, The Saviour crown'd:
Earth is His footstool, heav'n His high abode,
The Holy Three in One! Behold your God!—

The bright'ning glory still on Him attends,
And wond'rous beauty that all thought transcends:
What God-like virtues in His features shine,
In His majestic countenance divine!

The parting clouds as honour'd by their Guest,
Gain a new lustre o'er their dazzling vest:
The chrystal skies too shine with ardent rays
To be His pavement while 'midst them He stays.

And now enwrap't in robes of snowy light,
The radiance grows too great for mortal sight.
'The glories that encompass Him about
Appear to lessen (as His followers shout

“ See the blest Saviour to high heav'n ascend,”
And as with one accord the knee they bend,)
'Till, gradually, in an immense height,
A cloud receiv'd Him from their ravish'd sight.—

Thus was His promise graciously fulfill'd,
 To those who always in esteem He held,
 And they who allotted were to suffer most,
 Were honour'd far above the heav'nly host.

Myriads of angels now with harps of gold,
 Surround the Lamb, whose wonders can't be told;
 In light and love continually rejoice,
 And magnify Him with united voice,

While winged cherubim His honours raise,—
 Hark! in seraphic strains they chaunt His praise—
 And this the song—"Lift up your heads oh gates!
 "Ye everlasting doors the triumph waits,

"O be ye lift up, and then the King,
 "The King of glory, shall come in," they sing.
 "Who is the King of Glory? who is this?
 "Mighty in war, the Lord of Hosts He is."

Swift the cerulean portals rushing wide,
 The floods of light burst out in boundless tide,
 He entereth th' empyrean abode,
 And sitteth now at the right hand of God.

While saints and seraphs all in concert join
 To adore the Saviour human and divine,
 And His disciples fixt, lost in amaze,
 Rivet their eyes on heav'n in stedfast gaze,

Two angels in apparel bright stand by—
“ Say, Men of Gallilee, why gaze on high,
“ This Jesus who is taken from you so,
“ Will come again, as you have seen Him go.”

On this monition, they with joy depart
Back to Jerusalem, bearing on their heart,
The blessed vision, and the holy word,
Of that illustrious One, their King and Lord.

The following verses were accidentally omitted in transcribing the copy for the press, and not discovered until after the sheets were printed off.— They must be read after the 3d verse of Part 6.

Saying, ‘*Verily*, we speak of what we know,
And testify what we have seen is so:
And yet our witness ye do not receive.
If, told of earthly things ye don’t believe,

How will you credit those which heav’nly are?
And none hath yet ascended heaven e’er,
Except the Son of man, (to God most dear,)
Who though He came from thence, is ever there.

And e’en as Moses long since lifted up
The serpent in the wilderness, this cup
Of sufferings, for the Son of man remains,
That they may be preserved from endless pains

Who in Him trust. For God the world so lov’d
As that He gave His Son, belov’d, approv’d,
Only begotten, that whoe’er believ’d
In Him should be to heav’nly bliss receiv’d.

He who believeth not, is now condemn’d;
Because to him the truth hath falsehood seem’d,
And he doth not believe in the great name
Of Him who from the Father’s bosom came.

This is the condemnation, that the light
 Shone on the world, but men preferr'd the sight
 Of darkness: and because their deeds were ill;
 For whosoe'er doth evil ever will

Avoid the light that it may not detect
 Their deeds; so they the truth reject:
 But they that practice truth the light approach,
 That for their uprightness their works may vouch.

Thus he who sought the righteous Sun by night,
 Was soon irradiated by His light,
 And never did the brightest solar ray
 The glory of its Maker so display.

Then the disciples with their Master went.
 Into Judea, where some time they spent
 Till, as to Galilee the Lord would go,
 Samaria's city He must needs pass through

Of whom John Baptist faithfully declares
 Whoe'er with trust assured His doctrine hears,
 His seal affixes, with a credence due,
 To this great axiom, that God is true.

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